342 nearby site when the family changes its place of residence.

If the huts are very much inferior in their outward appearance and in the care with which they are built to those of Ruanda, this is even more true of their interiors. Here, as in Ruanda, the interior supporting poles are used to fasten [285] several woven screens, higher than a man and made of papyrus, reed stalks, or bamboo laths. These divide the hut into two or more separate living, sleeping, and store rooms. Many of these woven screens have the shape of a bent shield, as in Ruanda. In Urundi, however, very few of them are plaited as delicately and figured as beautifully as the shield-shaped wall screens and mats which in Ruanda cover the walls all around [22] and separate the various rooms from each other, admirably decorating not only the huts of the Batussi but often also those of prosperous Bahutu. Usually only two rooms are separated from each other by mats in this way: the front room (umurjango), which serves as a living room, kitchen, and dining room during the day, and the rear room (akagiro) which 513 serves as a bedroom. In the latter, the parents' bed space 352 is also separated from the sleeping place of the children by mat screens. Here most of the Barundi sleep simply on a bundle of straw which they cover with a cowhide or goatskin. However, where a bedstead does exist, it consists of four short posts rammed into the ground and a wooden frame fastened on them which is filled with laths and covered with a mat. In Urundi, as well as in Ruanda, Mpororó, Ankole, etc., such bedsteads are owned only by the distinguished and the rich.

352 Wooden stools to sit on, like the ones used elsewhere in East Africa, are nonexistent in Urundi and Ruanda, or they exist only as a foreign import from Unjamwesi, Usámbiro, etc.

Even in the dwelling of the powerful chief Lusabiko in East Urundi there was "not a single stool or log to sit on. Only a few thick bundles of straw were lying in a corner; they could be drawn toward one if he did not wish to squat on the ground. If one desires to sleep, the bundle is unfastened, and [513] a soft bed is made. In the homes of rich persons a hairy ox hide is placed over it before sitting or lying down." (No. 14, 1901, p. 214.)

323 of the Wawira who live on the west shore of Lake Tanganyika
415 in the Congo State, and they have this shape only if specially
439 ordered. The simple Barundi vessels are very cheap: in
[435] Usumbura a large cooking pot is sold for one heller; in the interior two pots cost one kete of pearls.

285 The Barundi are hardly less adept at basketry (kudsjischa) than the Banjaruanda, but as far as patterns and decoration are concerned, they are far inferior to the latter. Basketry may be divided into three types: the binding technique, the weaving technique, and the coiling technique (No. 32a, p. 42). The binding technique is the simplest of the three. Reed stalks, papyrus strips, tufts of grass, or rushes are arranged side by side and then are bound together with a few transverse bast strings. Mats, open baskets, and sieves are manufactured in this manner, but this work is so loosely woven as to be useful only for a limited number of purposes. In any case, there are very few
[352] mats in the interior of Urundi; even the chiefs usually sit on the bare ground or on a hide. In some areas, however, such
[513] mats, woven with long stalks of grass, are used; people wrap them around their naked bodies when going to sleep (No. 19, p. 390). In the Tanganyika district there are many more mats. It seems that they were introduced from the Congo and from the north (Ruanda). It is remarkable that in Urundi only men
[462] weave mats, which is the case even for the Batwa, whereas in Ruanda only women make the delicately woven ground mats, bed screens, bed mats, wall screens, etc., which often have beautiful patterns.

285 The weaving technique is much more widespread. It is
415 used in manufacturing baskets, plates, bags, sacks, and other things (Plate 51). Usually two layers of thin strips of bast are interlaced with each other at right angle, like a mesh. Depending on the material, this texture is firm and elastic or soft and flexible, but in all cases it is closely woven. The instruments used for this technique are a thin wooden stick which loosens the mesh to facilitate the passage of the material and an iron needle without an eye but with a little projection for winding the bast string so as to pull it through. In this way they produce large and small, round and square, tall and flat, open and

551 Father Gassldinger erroneously connects with the fear of death: nsujimbwa, dog kennel; sembwa, father of a dog; inangurube, pig's mother; kabwebwe, jackal; kabaragassa, flea; somojindi, human excrement. Others are: ruteratschuma, he hurls the iron; ndarusanse, I have hit it; ntamavukiro, homeless; rurihasi, he is near; ruronona, he is the destroyer; rutakaje, he has been lost [112] (No. 46, 1913, p. 13). In addition to his proper name, each child also bears the name of its clan and is given one or more nicknames which it retains even as an adult. The true names of children or adults are only reluctantly revealed to strangers because it is assumed that the latter, by knowing the name, may obtain magical power over its bearer which they might abuse to cause him harm (see p. 133).

853 The feeding and rearing of the child are entirely the affair of the mother. She breast feeds it up to the age of three and four years, and it is very amusing to see a strapping little boy run away from his play and up to his mother where he takes a few refreshing draughts from her breast and then once more rejoins his playmates. The children are kept clean and given
854 [515] a bath every day. There are no baskets or cradles where the children may be deposited. As long as the infant is unable to walk properly, it is carried on its mother's back all the time
[482] in a carrying sling (impetso) made of goat or sheep skin with openings for the child's head and legs. Even while working in the fields or while dancing, the mother usually keeps the child on her back; its head and legs are then jolted about by the sudden movements as though it were a puppet. Yet this seldom makes the child cry. From time to time the child is taken out of the sling by lifting it gently from the side and allowed to defecate. If it has done so inside the rucksack, the latter and the mother and child are simply washed. Older children are placed astride the left hip of their mother who supports them from behind with her left arm.

854 At night the children lie on animal skins on the ground.
513 They are covered with the upper garment of the mother which is made of soft cloth from the bark of the fig tree. Very small children are sometimes caressed with kisses by their mother. Otherwise the Barundi are not familiar with kissing (No. 19,

854 p. 63). In order to put the child to sleep and also to soothe it
513 in the daytime, the mother may lightly pat its back and occasionally sing a monotonous "cradle song." Van der Burgt has recorded one in which the evil mother-in-law is mentioned to frighten the child: "Be quiet; otherwise I shall take you to the mother-in-law. She will give you only water. When the cows come home and are milked, you will go hungry. Mother-in-law will not protect you from the sun nor against hunger" (No. 19, p. 71).

861 Spiritually and morally the children grow up wild. There is no effort to cure children of bad habits nor to teach them good ones. As long as the children's bad manners do not inconvenience the parents, they even take pleasure in inciting them to fits of temper, to fight, and to steal. Only in exceptional cases is there any practical training in special jobs and handicrafts. Whatever the children learn is acquired by observation, listening, and by helping with work. From an early age they must help their parents in all their work, and being by nature intelligent and vivacious, they soon become surprisingly independent.

145 Boys reach puberty (kukura) when they are between 12 to
864 15 years old, girls even earlier. Long before that, however,
839 they are enlightened about sexual matters and have learned many loathsome things of a sexual nature from those who are older. This does not mean that they have sexual intercourse at a very early age, but onanism and masturbation are widespread vices.

[113] About these practices van der Burgt reports (No. 19,
839 p. 361): "Puellae praesertim horibili huic vitio valde deditae sunt, sub praetextu quidem, ut magis aptae fiant matrimonio et viris placeant. In actu ipso nefando quoddam juramentum vel potius imprecationem pronuntiant: witsche inka ninokura ndasy'inka. Insuper variis mediis utuntur ad majorem voluptatem sibi procurandam. Media generatim sunt plantae, vel radices plantarum arborumve, quibus labia perfricantur." [Tr., "The girls especially are given to indulge in this horrible vice at an early age under the pretext that this makes them more fit for

342 The Munyarwanda /sing. of Banyarwanda/ lives in round huts made of reeds, bamboo, and small sticks which are stuck into the ground and whose tips vanish into a sort of previously braided roof (igisenge).

Flexible stalks, gathered into bunches and tied inside in the shape of a circle, lend unity and strength to the structure. Wooden pillars placed under the dome serve as supports and keep the arch from falling over its owners.

The cover is made of grass: sometimes hay from the grasslands, sometimes coarse marsh grass called urukangaga.

[554] Let us add that the beauty and solidity of the hut vary with the wealth of its owner. The hut /54/ includes several compartments divided by partitions of woven bamboo or reeds.

352 The bed is made of four pickets set into the ground and interconnected by pieces of wood across the width and length. It supports
● 513 a mattress of grass covered with a mat. The bed is reserved for the parents. Children sleep on the ground on a mat used half as a mattress and half as a cover.

231 If the owner has some sheep or goats, or even a small calf, he makes room for them in one corner of the hut. The poultry also settles there. And everyone sleeps most peacefully.

354 The furnishings are very primitive. Three clumps of earth, once the domes of as many anthills, make up the andirons of the
[415] hearth. They support a large water jar that serves to cook everything. Above the hearth sits a sort of grid where wood is laid to dry.

352 In addition, against the partition delimiting the space reserved
415 for strangers, there are jars and jugs of varying size, a half-gourd to scoop water, whole gourds of varying shape and size to hold banana juice or drinking water.

If the Munyarwanda is fortunate enough to own a cow, which is a gift from the gods, he will also have milk containers and churns.
351 Slightly hollowed round billets are used as seats. The hut is usually surrounded by a courtyard of variable size enclosed by a wall of ficus or euphorbia (imiyenzi) that serves as shelter against the wind and
[343] protection against thieves. Small shelters (indaro) dedicated to the spirits and food granaries stand within the courtyard to one side or another.

342 In Mulera I had an opportunity to see a different arrangement of the hut. Here there was no partition between the anteroom and the hearth section, and the whole thing was called a cow stall (rubumbiro). The hearth (isiko) was in the middle of the hut. This is also said to be the usual arrangement in Bunyabungu (1).

1. Kandt, R., Caput Nili (Berlin, 1904), p. 390.

In Mulera, behind the hearth is the women's rooms (mbele) which leads to the niche dedicated to Biheko (ruhimbi). To the right of the entrance is the room for the calves (ruhongoro). The bedroom is between the Biheko niche and the calf stall.

352 In Ruanda the bed is made of wooden sticks. Four supports forked at the top, are driven into the ground, and on these rest two horizontal rods that support a platform made of wooden sticks. The frame is covered with several mats which make a relatively soft padding.

513 The sleeper wraps himself up in a mat, so that only the masunzu (2) and the toes stick out, which are not infrequently

2. Unshaven stripes of hair which ornament the heads of men, children, and young people.

gnawed by rats, the worst plague of the dwellings.

415 On the side of the bed facing the wall I saw tall round baskets with lids (ichibo) filled with grain for sowing.

352 Beds are found in all the huts of Mpororo, central and southern Ruanda, and Mulera, but in Bugoye I saw huts without them. There were very few in Nyundo, whereas in Ruagari which is only four hours north [208] on the Bgisha border, people commonly slept on mats without bedsteads in a special portion of the hut closed off by a partition. This was also the arrangement among the Batwa of Chuma. Among the Bakondjo and the inhabitants of Toro there are beds in all the huts. There are none in Kiziba.

The Batwa west of the Kagera do not use beds nor do the inhabitants of Bgisha and north Bugoye, who are obviously influenced

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42



On top of this men might add a goat skin and women a piece of cow-hide in which they eventually carried their babies on their backs. Before the Europeans came, important Tutsi had already for some time replaced the traditional cow-hide of the pastoralists or the bark-cloth borrowed from the agricultural group with large cotton cloths, white or light coloured, elegantly draped. The Tutsi wore two, one as a kind of long, narrow skirt, and the other flowing and tied on the shoulders. Both men and women wore them in this way. These goods were imported by African traders coming from the east where they bought them from Arab merchants. Up to their marriage Tutsi girls wore only a very short loin-cloth made of cow-hide.

Tutsi men had their hair cut in such a way as to leave a few tufts shaped according to a traditional and extremely elegant pattern (*amasunzu*). Unmarried girls, Hutu as well as Tutsi, had their hair cut the same way. The heads of Hutu men and Hutu and Tutsi women were shaved. Necklaces and bracelets in white, blue, and red beadwork were favourite ornaments. There were no artificial bodily deformations such as flattening of the head, chipping of teeth or circumcision. Everybody went barefooted.

The dwelling unit was a compound (*rugo*) consisting of at least three huts, each almost always situated in a circular enclosure intersecting and communicating with the other enclosures of the compound. Huts were of the beehive type usual among the interlacustrine peoples, made of reed and grass. There was a 'bed-sitting' hut (*kambere*), another, where pots, baskets, &c. were kept (*kigonii*), and a kitchen (*kagondo*). Hutu boys and girls under the age of puberty slept in the kitchen if there was no special hut for them. In addition there were granaries, and the small hut devoted to the ancestral spirits, &c. The circular fences were ficus hedges, much higher than a man. This pattern of combined circular fences made possible an almost unlimited extension of the compound without its losing its compactness. Indeed, compounds of rich Tutsi constituted a kind of intricate labyrinth in which it was easy to lose one's way. Whatever the number of enclosures, there was only one narrow communication with the outside world. The open enclosed area might be very large and was used as a kraal in which cattle spent the night during certain periods of the year at least. There was no difference of pattern between Hutu

10:Albert E-5 (1956-1957)1963
FO42 Rundi FO42



mother how to farm and to carry burdens on their heads. At 12, boys and girls should be able to work well and independently. If not, they are beaten or deprived of their dinner to encourage them to learn. There is, nevertheless, time to play with other children, the boys with other boys, the girls with other girls.

Moral taboos have no significance before adolescence. Children may eat anything at all, without penalty. A young girl may milk a cow: she is not yet a woman, say the Rundi, she is still like her brother. Brothers and sisters sleep together in the same bed and are covered by the same mat. If sometimes there are sexual experiments, these are not called incest. They are only children, they are not responsible, they cannot sin. At puberty, a young girl is removed from the common bedroom of the children. Boys seem to mature much later than girls. Moreover, the question of the dowry enters to delay their marriage. It is said that girls want to be married very early. By the time they have reached puberty, they have already begun to play with other young girls, each helping the other to develop the private parts to a maximum size in anticipation of the pleasures of the marriage bed. A mother warns her daughter that she must absolutely remain a virgin until her marriage, or, at least, that she does not dare to become pregnant if she has not yet been asked for and paid for. In the past, an unmarried mother-to-be would have been killed and her father's property confiscated. Today, there are illegitimate children, and nobody knows quite what to do with them. (One way in which a disgruntled wife can revenge herself upon her husband is by allowing a grown daughter to become pregnant before she is paid for.) At all events, it is up to the mother of a nubile daughter to watch her carefully.

Very strong taboos forbid all contact between a father and his daughter after she has been weaned, except for mutual greetings and for several minor services which a daughter performs for her father.[18] It is customary for girls to wear only a skirt while working, and in the past, a young girl might wear nothing at all or only a leopard skin around her hips. A father must avert his eyes if a daughter is working with her bosom exposed. If a father wishes some information about his daughter, or if he wishes to say something to her, he must ask his wife to speak to their daughter. If a young girl is to be punished, it is the mother who will beat her, never the father. The same taboos apply to the father's brothers. All are called *data*, father. Fathers never enter the house in which a married daughter lives with her husband. The explanation offered for these strong taboos to separate father from mature